

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

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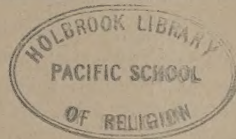


Photo by Leonard Hall

Muncie Friends Meeting (Indiana Yearly Meeting) has assumed the cost of outfit and transportation of Charles and Ruth Alber and their family, members of the Meeting, for service in the Friends Africa Mission, Kenya, East Africa. Charles Alber, a teacher now in the Blaine Junior High School in Muncie, will be a teacher of elementary teachers in the Friends schools in Kenya. Shown on the steps of the Muncie Meeting, left to right, are Robert M. Jones, pastor; Ruth W. Alber and Charles Alber and their children, James, David, Elizabeth; and the Clerk of the Monthly Meeting, Edna K. Green. The Albers hope to leave for Kenya in the early fall. This summer for the second year, Charles Alber will direct the Junior Camp at Quaker Haven for Indiana Yearly Meeting. Ruth Alber is now President of the United Society of Friends Women in Muncie. Both have been very active in the Muncie Meeting, and will carry with them to Africa a real concern for Christian education.

Jamaica Yearly Meeting

The Jamaica Yearly Meeting of Friends gathered for its annual sessions in the salubrious climate of Highgate in the Parish of St. Mary. This is one of the chief educational centers of Friends in Jamaica, with the Continuation School on the same premises as the Meeting House; farther away is the Lyndale Girls' Home, and two miles away, the Swift Purscell Home and School for boys.

Friends representing all the local Meetings in Jamaica were present. They arrived by train, diesel, bus, motor car and on bicycle. The sessions began with a Devotional Message by Charles Vincent, the veteran Jamaican minister. This was followed by a message on the theme, "Advancing with Christ through Christian Living," by the presiding clerk, Zephaniah Cunningham. Daisy McFarlane and Doris Philp were efficient Recording Clerks and Arthold Latham, Evangelistic Superintendent, gave the "State of Society," and the message on the theme at the night session.

Although we had no visiting American Friend at the opening, we were glad to welcome Nora Birmingham, an English Friend who recently came to Jamaica to teach at Montego Bay. Mildred White of the Mission Board arrived in time to share in the final session. Her visit was most welcome. Guest speakers of the Yearly Meeting were the Rev. Evans Bailey, Methodist Minister, and the Rev. John Mackie of the Congregational Church.

Some of the concerns of the Yearly Meetings were: the need for trained young people for full time Christian service with Friends and the need for pastors at three of our circuits. Another concern which brought much discussion was the "Abolition of Capital Punishment in Jamaica." The discussion brought in the After Care work in which Friends were sharing at the Richmond Farm Prison.

The Yearly Meeting recorded George Minott of Port Antonio as a minister among Friends.

Altogether the Yearly Meeting was one of blessing and inspiration and Friends returned to their local Meetings with new hope for future progress.

Zephaniah Cunningham

Brightness To My Journey

This morning I was in the crowded newspaper shop, and had a short conversation with a man I know. I got separated from him in the service, and as I was going out he called to me from the back "Look after yourself!" "Oh, I don't care," I replied unthinkingly, "what's the use?" The people laughed, but it occurred to me as I cycled home that it was a sad depressing thing to say. The laughter would go but the remark would not. And then by way of contrast, there swam into my mind the greeting which Russian peasants (I think) gave to each other and even to the stranger, as they meet, at Easter-time: "Christ is risen!" I think that if I met one morning someone on a country road and he said that to me, and I could feel it was not only a true thing to say but for him a natural thing to say, it would add a great deal of brightness to my journey.

Horace B. Pointing,
in the *Wayfarer*

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Editorials . . .

Forethoughts On A Quaker Journey

Visitation is an essential part of the Society of Friends. It is a deeply ingrained tradition, as old as the three hundred year history of Friends. It came partly upon the democratic practice of wide spread responsibility which looked toward all members for ministry. The doors of the Meeting opened both ways, to admit Friends visiting under concern and to send forth members on spiritual missions.

This was never, at its best, simply one person going on his own initiative where-so-ever he might wish—it was the whole Meeting laying its concern upon a member and with unity releasing him or her. The visiting Friend, as in many cases yet today, carried a Minute of service from the Meeting. Much of this careful control and sense of group responsibility for the visitation of a member has been relaxed, and in the relaxing we lose something of importance.

Today a kind of "officialness" of certain visits at home or abroad often supplants the united move in a Meeting that at one time sent Friends itinerating, out of a spiritual group experience. In a few days I shall leave for Europe, visiting at this particular time Friends in the Baltic area and in England and Ireland. It must be confessed that, outwardly, the arrangements and plans for that visit are somewhat "official," for I go as Chairman of the Friends World Committee for Consultation, whose Interim Committee and European Section are meeting during July. Yet, the spirit of the Friends World Committee is not "official." The Committee indeed tries to serve as an encouragement and a channel for Friends who travel under concern.

Officialness is readily dispelled in the spiritual warmth of Friends groups in Europe. Their informal fellowship makes it easy for the visiting Friend to feel at one with them. One who meets with them in worship and discussion finds himself nestling into their life and thought. They are interesting, concerned, able people as former visits among them have evidenced. It is both a privilege and a responsibility to move among them—a responsibility involving one, in some measure, as a representative of Friends in America.

A travel story will appear regularly in these pages, interpreting the experiences that will continue through the next two months. For the next issue of this journal we welcome the editorial contribution of Russell E. Rees.

Responsible Citizenship

When the individual sees clearly a way of life or an action that is right for *him* he must take it whether or not his neighbors or fellow-citizens are ready for it. But he cannot, in all conscience, ask them to take it when they are unwilling or unprepared for it. Especially is this true when an issue is one of serious consequence.

One who is ready for unilateral disarmament or cessation of weapon-making can let his legislators or government know that he is ready to face the consequences of occupation or death if necessary, but he must realize what both continuance and cessation mean for his neighbors as well as for himself. The deep unity of our one interrelated world of nations is erasing much of the practical possibility of unilateral action by any one nation. We have a witness to this oneness of all of life as surely as we have a witness for Christian national behavior and for peace.

Therefore in speaking to international problems we must see this oneness of the interests of nations, and make our appeal, not alone for action by one's own nation, but by all of them. Stated in political terms we must see, think and act as if the United Nations, or other possible world organizations, are essential to genuine peace by bringing all nations into concord.

It is, at the same time, true that as citizens of our own nation we have a special opportunity and responsibility to work through our own government, urging her leadership toward that universal concord of the nations, but remembering that the nation does not stand simply in a parallel role with the individual among his neighbors. The nation is many *persons* whose ultimate security and freedom are assured by those same privileges for *all* persons.

Let us try to influence our Congress, our President, and all other government officials, but with an awareness and a counsel that is couched in the total realities of the *one* world for which we hold a Christian testimony. The center of gravity in political responsibility is shifting toward the true center that rests, not in a God of self-sufficient *nations*, but in the God of *people* in every nation.

For This We Live!

A few minutes ago I sat with pen in hand trying to lift out of memory some topic from the daily press or the work of the church—an issue which might lend itself to an editorial statement.

Outside the office window the trees dressed in deepening green were swaying under a May breeze. There was a rustle of leaves and the bracing atmosphere of a cool day under the canopy of clouds. The building known as Quaker Hill gleamed in its new white paint. Soon the view "took over;" a kind of celestial light seemed to infuse the atmosphere which is an end in itself. I laid down the pen, dismissed the quest for something to write about and accepted a holy moment which now and then breaks quietly into a hurried day.

This is worship, but it is an experience that transcends the word, all words, it is a kind of deep certitude of oneness with Creation, the Creator. Here is our very existence, the imperishable "I am" of eternal life. When this experience comes one must enter it, forget all utilitarian ends. He must yield to a half-worded whisper, "for this I was made, for this I am here."

The work-a-day world presents its frustrations, its dead-ends where the battering of fists or ideas opens no

way ahead. One is thrown back upon his helpless striving life, caught in the coils of his self-efforts. Someway he has missed the deep flowing current which helps him to know what he is and what the true life is in which he moves. Then, oh then comes, not often enough, the holy moment, not made by him; it comes "given"

from the Hand that fashions life. The moment of self-other realization, merging into one, is here.

How can one tell it? He can only feel gratefully at peace—a peace without which there is no peace-making.

E. T. E.

Following the Ideal as far as we are able

The Spirit and the Deed

By Calvin Keene

As we look at ourselves in a mirror we may find our grotesqueness an amusing sight, and our resulting laughter may be a sign of maturity and self-acceptance. But if what we see is in need of possible change and we fail to deal seriously with ourselves, then our laughter may be a sign of moral weakness. In the currently popular movie presentation of earlier Friends, *Friendly Persuasion*, we see ourselves not just as we were a century ago, but at some points as many of us still are—and the portrait is not a flattering one. Much humor is in this portrayal yet many Friends who have seen it must have found the experience a deeply disturbing and perhaps even a harrowing one, as have I.

The story probes deeply into our beliefs and activities chiefly because it is a story of compromise and raises in our minds our own compromises. It is a mirror of the Society of Friends and of us in it for we know, and may ourselves be, the divided Joshua, the tight-lipped mother who *will* live by principle yet fails at an essential point, the father who makes little claim to some of these principles but stands firm in the testing. Looking into this mirror of ourselves, we find we must face questions of our own ideals and failures, in both past and future, for we know that we too at times hold to principle without love and we too fail when testing comes.

Here we reach the question: What is the relation between the ideals we set for ourselves and our own spiritual readiness to live by them? When we see Joshua going off to fight, for instance, in opposition to the teaching of Meeting and parents which was previously accepted in principle, we may wonder whether for him as he was at that moment this was not the right course of action. He was fol-

Calvin Keene is a member of the Friends Meeting of Washington and chairman of its Committee on Ministry and Counsel. He is professor of the history and philosophy of religion in the School of Religion of Howard University.

lowing what he then felt to be the best course of action, rather than following an ideal not cut to his measure. Would it have been better or worse for him to have taken a stand not really representative of himself, to have refrained from joining the fighting because he was expected to love all men, rather than fighting as an expression of actual love for and solidarity with his neighbors? Is not trueness to self a form of truth, and is not truth required of us? Questions such as these are raised in our minds at many points by this picture, which is a vehicle bringing us in a moving, vivid way to the heart of questions all Friends must sooner or later face.

* * *

Historic ideals and Friendly testimonies sum up for us how man at his best should live before God and his fellows. They arose out of the fires of deep religious experience, through the centuries. They point to the way in which spiritually mature persons during those centuries have lived, and they express the inner quality of those men. But our question is this—what place do these ideals actually hold for us if and when our own spiritual roots, unlike those of our spiritual ancestors, are weak and deficient, even while we are members of the Society which proclaims them? More specifically, if we do not actually love God with all we are and our neighbors as ourselves, shall we act as we would naturally act if we did so? Acknowledging the fact that we ought to love all men,

if we have not reached the point of spiritual maturity where we do so love, would we be showing more or less genuine love by doing what Joshua did, for instance? The problem here illustrated comes to us in many forms—in our jobs, professions, businesses, relationships. What is the relation, we are asking, of high ideals—such as those found in our Testimonies or elsewhere—to our inner spirit, and its maturity? This is a problem as old as man, recognized by the Hebrew prophets and Jesus.

Let us look at this problem in its negative form. If we are the kind of person who hates or is deeply irritated by his fellows, does our refraining from injuring or killing them make us righteous? If we do not steal but are envious and covetous, are we then righteous? If our words and actions are exemplary but our spirits are full of ill-will, jealousy, greed, and craving, are we then "good" people? We are of course not discussing here the person of low ideal but members of our Society, who show by their membership their desire to live up to high expectations. It is we who face the problem of the division between the demand of the ideal and our own inner lack of readiness for it has an expression of what we truly are, spiritually and inwardly.

* * *

There is no simple solution to the question of how we imperfect men should face the division between inner spirit and the claim of the high ideal, for this takes as many forms as there are persons and their peculiar situations. Yet there are three ways of approaching the problem which may be helpfully noted. We look first at the ideal person, the one who closely unites testimony and inner life. He may be rightly called the saint and we have some near

saints in our tradition. He is known not alone by his moral goodness but by the fact that his whole person is permeated by love, joy, peace, and selflessness. He has largely lost his egotism; he is delivered from the worst forms of lust, cruelty, greed, envy, and fear. And because his spirit is pure, the requirements of morality are no serious problem to him. His goodwill and love extend far beyond anything that mere morality could require of him. His actions express love and selflessness because he is himself, in his spirit, loving and selfless. He is whole, and no compromise or contradiction exists in him. The sword, speaking symbolically, has no place in his hand, for there is none "in his heart." He lives in the virtue of that life "which takes away the occasion of all wars." Such a person is the ideal Quaker and Christian, and is quite rare. He is the example of what we ourselves quite properly think we ought to be.

* * *

The second approach to this problem is that of many of us. Ours is not the saint's life, at least not yet. We know only too well, and frankly acknowledge, how far in spirit we fall from being what we should be, yet while we know this we do really wish to live up to the highest ideals of our Society. If our inner being is not at one with the ideal, we will, regardless of that fact, try to make our actions accord with it. Yet we will recognize quite clearly that this is not what is most desirable. We know that until our inner lives are purified and elevated we are falling short of the ideal, no matter how much we act in accord with it. We are not self-deluded, yet as far as we are able we will follow the ideal forms of living. That which drives us on, then, is not so much our inner desire naturally flowing forth in acts of love and understanding, but our wills, which accept the authority of the outer ideals, identifying these with the will of God. Now, as illustration, we refuse the sword not because we are single-hearted and peaceful within, but largely because we believe it wrong to fight and believe that God's will is opposed to war. The action of this way agrees with the action of the former way, but the motive is different. We know this, recognize our spiritual immaturity, take no pride in our actions,

PLAIN SPEECH

The New York Crusade

It gives me pleasure to report at first hand to readers of *The American Friend* my reaction to the opening night of Billy Graham's New York Crusade. Though Madison Square Garden has been the scene of many large companies it is doubtful if it was ever before the scene of a company so quiet, so reverent, and so friendly. The 18,500 people had so much in common that it seemed like a gathering of old friends. Actually, of course, many of those present were bound to be personal friends. The first person we saw as we approached the Garden was an old acquaintance and church editor of the *Toledo Blade*. Inside we soon saw Paul Rees of Minneapolis and acquaintances from as far away as Alabama and Texas.

There were many evidences of highly efficient advanced planning over a long period. There was a choir of 1500 persons. There was a large team of ushers who completed the taking of the offering in three minutes, and there was the helpfulness of several hundred counselors.

When Billy Graham made his call for decisions for Christ it was expected that a few would answer the appeal, but

it was really a very great surprise to find that by actual count the number who made such decisions was 485.

It is very hard to account for the striking effect of the whole undertaking. Neither on the part of Billy Graham nor his helpers was there the slightest evidence of the use of familiar forms of psychological pressure. After Mr. Graham had made his thoughtful appeal asking people to do a "hard thing," that is, to make a public witness, he actually said no more but simply stood still, obviously in quiet prayer. It is difficult to see why his sermon was so effective. We can read it today in its totality because every word of it was printed by the *New York Times*. It is not greatly different from other sermons which many of us might hear week after week. I was surprised that he took his opening text from Isaiah rather than from the New Testament. He seemed to be avoiding the more effective of emotional appeals.

The only conclusion I can reach is that God is using Billy Graham in a remarkable way. In genuine humility he claims that he is nothing but an instrument and when one looks at the entire picture it is very hard to deny the truth of what he says.

D. E. T.

and are not judgmental toward others.

* * *

The third way is that of the hypocrite, who is often unconscious of his hypocrisy. Because he makes his activities accord with the religious law, principles, or testimonies, he thinks he has arrived at the goal of righteousness before God and man, even while his motives and attitudes are grasping, selfish, full of spite and pride. Unlike the persons in the second way, he lacks the saving grace of self-knowledge and the humility it engenders. In spite of his inner darkness, he is proud of his virtues, and in that hard pride has lost love. This is hypocrisy just because the inner state, which should be that of love and should be the root of his righteous acts, is one of darkness, so a deep rift of contradiction exists between inner

state and outer acts without his recognizing and being humbly repentant for it. He acts according to principle and believes himself righteous while his inner spirit and motives are unrighteous. He is a deeply divided person, most unlovely of all, standing over his fellows in judgment for not always doing what he does. He lacks purity of heart.

What does this mean for us Friends? It means many things, only a few of which can be at best suggested. Those who fall into the first group are very few today in our Society. Most of us are men of good will whose testimonies and ideals stand on a far higher plane than our inner, spiritual maturity, expressing much more than we are spiritually prepared to be. We recognize the fact that we do not love God with all our self nor our neighbor as ourselves, yet

we wish to live as though we did so love them. Recognizing this as fact, we must live in full humility. The ideals of Friends must be followed as far as we are able, for as ideals they are valid and ought to be fulfilled. Yet each of us, when faced by a difficult decision, has the difficult and often painful task of having to decide between the demand of the ideal and his inner readiness for following it. That is, there may be times in our lives when, because of inner unreadiness and immaturity and because of the necessity of being true to ourselves and our lesser but possibly more vital loyalties, to act upon the ideal may not be right for us—just as truly as it would be wrong not to follow the ideal at most times. But we hasten to add that to recognize this fact is not to be happy or complacent about it. My unreadiness to act according to the highest ideal is the measure of my spiritual and moral immaturity and failure. It should lead me to genuine repentance and the decision to open my life more entirely to the work of God's Spirit, so that by His elevating and purifying action my inner self will be developed and matured and brought closer to the outer ideal.

* * *

Finally, we must be aware also of the responsibility this recognition places upon our Meetings. The gap which exists between the ideal and our own lack of inner purity and love is a gap which it is the responsibility of our religious Society also to help heal. It is not enough, for instance, for us to bemoan the fact that our "ancient testimony" against war is not accepted in practice by many of our members. The fact that it is not points clearly to the need of our Meetings to lay spiritual foundations in the lives of our members which will make it inevitable that we shall bear the witness for peace. In our worship, discussions, meditation, teaching, we must assist each other to recognize where each of us truly stands in our spiritual life and, in that recognition, to open ourselves to the power of God's Spirit to transform us all. As the inner life of our Society is changed we will be prepared to embrace the testimonies and ideals as truly our very own. Do we recognize this as our task, and are we living up to it?

Help for the Small Meeting

By Murray C. Johnson

Murray C. Johnson, minister of the First Friends Meeting at Marion, Indiana, is Chairman of the Board of Evangelism of the Five Years Meeting.

At the March meeting of the Board of Evangelism, William W. Biddle of Earlham College, suggested a way to help certain small and needy Meetings. He referred to the Earlham College Program of Community Dynamics. He stated that under its auspices young college students, with faculty supervision, had entered backward communities, both at home and abroad. He told how they had staged community Clean-Up Days, repaired roads, built recreational centers and, on occasion, had improved public school facilities.

The greatest thing accomplished, however, was the changed attitude of the people. They quit thinking they could do nothing themselves to better their condition. They saw the possibility of working out their own salvation. Something worth while was started that kept snowballing after the students had left. Dr. Biddle felt this program could be applied with profit to Friends Meetings. He suggested that the Board of Evangelism and Earlham College combine their strength in giving it a trial. Board members were much interested. There must be an Evangelism of Extension that sets up new Meetings in strategic centers. There should be an Evangelism of Conservation also, that helps keep alive Meetings that have been long established and are still needed in their communities.

Meetings in danger of being closed today follow a general pattern, no matter where found. They are usually located near a rather large manufacturing and commercial center. They were started by Friends and Friends owned most of the farms in the neighborhood. On Sunday almost everybody went to church and the churches were alive and active. Then, the passing of years brought sad changes. The older heads of families died. In most instances their children had gone away to school and college and had established homes elsewhere. So, the old Quaker farms came gradu-

ally into possession of people who had no Quaker background, and, who had little or no interest in any church.

As a result, the Meetings have suffered cruelly. Membership and attendance have declined alarmingly. There are now attending Bible School and worship only a small fraction of the number that attended thirty or forty years ago. The faithful few who remain have hard work to keep the organization alive. A preacher may come one or two Sunday mornings a month; there is no resident minister to provide full time leadership. There is no worth while and challenging program.

The communities have also suffered. Most of the inhabitants now work in town. They are "twilight farmers", farming of evenings and on weekends. The old community boundary lines have largely disappeared and people turn to town for friends, amusement and the greater part of their livelihood. Few have a sense of community interest and responsibility. There is often an atmosphere of decay throughout the entire area. Buildings and fences lie unrepaired and without paint, roadsides are overgrown with weeds and bushes, and around many cross road stores and filling stations are unsightly heaps of wrecked or worn out automobiles. These conditions do not obtain in all Friends rural communities, not even in the greater part. Yet they exist and they constitute a genuine problem for serious thinking Friends. They form a weak link in the chain of Quakerism. Something must be done, and help will probably have to come from the outside. Meetings and communities cannot lift themselves by their own bootstraps. It must also be remembered that the Meeting and community form a unit. Both must be helped together, the level of one cannot be lifted without raising the level of the other.

Therefore, this article is written inviting some Friends Meeting to make honest trial of this possible help. The Board and College believe that good results would follow. The community thus respond-

ing would function as a pilot demonstration of what might be expected from similar situations in other communities. The distance from the Earlham campus need not be a determining factor. More important are the needs that exist and the willingness of the people to try something new. With these accepted then would follow surveys, selection of projects promising greatest release of local energy, and the development of a community climate of acceptance and cooperation. Expenses, of course, would be shared by the Board, the College and the community.

The gravity of the problem calls for intelligent action. Quaker influence cannot be kept from declining so long as Quaker membership falls lower and lower. Quakerism can continue a long while even though it fails to set up many new Meetings. Its end is in sight if along with this failure it fails to keep alive the Meetings it already has. The Evangelism of Conservation cannot be ignored.

Correspondence

Stopping Bomb Tests

To the Editor:

The following is the text of an open letter to President Dwight D. Eisenhower:

We, the Quakers of Honolulu, in harmony with Quaker traditional opposition to violence, respectfully urge the immediate cessation of all tests of nuclear weapons by our own country for the following reasons:

1. Such tests increase an atmosphere of fear in which peace can only temporarily and grudgingly be attained.

2. In declaring such tests necessary, the governments hinder the search for creative methods of solving international differences.

3. When a nation fails to give due consideration to those beyond its borders who bear the consequences of such tests, it commits a grave wrong against mankind.

We commend the agreements achieved at the 1957 London Disarmament Conference and trust these will lead to control and eventual elimination of all military weapons. The energies and resources now devoted to destructive purposes, if channeled constructively,



Friends in Barpali

Kermit and Mary Whitehead, looking very much as if they were at home on their farm near New Providence, Iowa, are shown here with some of the poultry at the Barpali project of the American Friends Service Committee in Orissa, India. Members of the Honey Creek Friends Meeting, the Whiteheads are beginning their second year of service in India. Kermit

could go a long way toward removing the causes of war.

On behalf of
Honolulu Friends Meeting
Christopher Nicholson, Clerk

* * *

Sunday School Problem

To the Editor:

I thought that the best article in the May 2 issue of *The American Friend* was "Facing Our Problems: Staying for Church." by R. Ernest Lamb. Every church today is facing the same problem of trying to get the Sunday School members to stay for church. We have temporarily changed our Sunday School schedule, having everyone meet in the sanctuary at 9:45 for our opening exercises, which our Sunday School superintendent makes very interesting. We are dismissed to our classes and at the worship hour everyone is dismissed from their classes to come into the sanctuary.

This does away with the so-called closing exercises, but on a recent Sunday we had 177 for Sunday School and 120 for church, with some who came for church who were not in Sunday School!

Pueblo, Colorado

Ray W. Moore

* * *

The relationship of Sunday School to the Meeting for Worship is a pertinent and almost universal problem among Friends. Some meetings have worked out "unified services" and other plans as an answer. It would be helpful if readers whose Meetings have made progress in this problem would share their ideas through these pages.

E.T.E.

Whitehead serves as the mechanic for the Barpali project, and Mary Whitehead has, among other chores, the poultry incubation and hatching at the project. During the past year, Kermit has been in the villages of the Barpali area, working with the installing of wells. A recent letter reports that he and his team are installing almost one well a day in spite of temperatures of over 100 in the sun.

The project of upbreeding poultry in the Barpali area has been an interesting one. The native Indian village hen is a small wiry bird which lays only a few dozen puny eggs a year. The A.F.S.C. project men felt one of the quickest ways to secure better food for the Indian villager was to introduce the strain of highly productive purebred Leghorn chickens. After much talk and planning, the experiment was made by several villagers and by the third generation egg size had increased. But in the third year of the project the monsoon failed, and in the face of famine all of the up-graded poultry in some villages was slaughtered and eaten. The poultry project was started again and now the egg production and size in the villages is considerably above that of 1952. In the last year, several hundred chicks have been hatched and sold by the project to villagers for a price of six annas (12 cents) per chick.

The American Friends Service Committee is now engaged in its fifth year of work at Barpali. It reports that the Whiteheads have been doing outstanding work. Two other Iowa Yearly Meeting Friends, Matt and Mary Thomson from Minneapolis, are also on the project, Matt Thomson as director.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Albert Schweitzer, *The Story of His Life*, by Jean Pierhal; Philosophical Library; 160 pages; \$3.00.

Here is a simple, interesting life of a man who challenges all our lives. This author does not attempt to present the theology, music or philosophy of this intellectual giant. He is content to do a good job of telling the life story of Schweitzer, and he has done it well and directly.

In this book, the man, Albert Schweitzer, becomes more warmly human than in some of the more elaborate biographies by Seaver or Hagedorn. There is much new material not related in the better known books. For instance, it is fascinating to learn that Schweitzer is the great-uncle of the existentialist Jean-Paul Sartre and once wheeled little Paul about in a pram.

Merton Scott

* * *

Growth Toward Freedom, by William W. Biddle; Harpers; 171 pages; \$3.00.

This book is fascinating reading. Its author gives every evidence of having a scientific view and approach to the business of

building freedom and at the same time a literary pen in writing about it. It is a book on the spiritual aspects of community building.

William Biddle's ideas are incisive, specific — penetrating to the subsoil out of which freedom through "community" must come. He offers no facile way forward as he takes "freedom" from the realm of social jargon and its shibboleth in present day political connotation. His treatment is down to earth as surely as is his work in *Community Dynamics* at Earlham College. He guards against the weak substitutes for freedom. Privilege, for instance, is something given; freedom is something earned.

Here is the common man's book in the area of social science. The author sees education for freedom as a process in the realm of growth issuing in community responsibility, fortified and guided by discipline, a discipline which sees freedom as "available to all or less available to the fortunate few."

His presentation, inspiring as it is, does not rest merely with principles in the abstract. He traces the basic idea through the hard phase of methods in practical education that gets into the class room and out of it into communities where the real labor of hand and mind intermingle, integrating qualities of spirit, understanding

of principles, personal responsibility and plain facts. The free community is never free until it is a community and is never a community until it is free.

Here in this volume is Quaker education at its functioning best.

E.T.E.

* * *

Crisis in Communication, by Malcolm Boyd; Doubleday; \$2.95; 128 pages.

The author asserts that Christians cannot disengage themselves from the challenge of mass media, since this is the most powerful means available to evangelize "this society and age and condition." The book is an excellent treatise on how we can make better use of mass media in this "Age of Publicity" in the process of evangelizing secular technical society for Jesus Christ.

Leonard R. Hall

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The "Queries for Boys and Girls" which were originally prepared by New England Yearly Meeting and which appeared in *The American Friend* for July 28, 1955, have been reprinted in an attractive folder by the Board on Christian Education. Copies of the new edition of the simply-written Queries, styled for use by children, are available from the Board at 101 Quaker Hill Drive, Richmond, Indiana, at three cents each.

VERITIES

A gleam of sunshine on our path . . .
It disappears,
But the bright glow within our hearts
Is ours for years.

We hold a rosebud soft within our hands . . .
It fades away,
And yet its fragrance lingers on and on
Throughout the day.

The morning dew is filled with diamonds . . .
The vision o'er,
Still that rich beauty in our mind remains
Forevermore.

A little soul entrusted to our care
Afar must roam . . .
But still his spirit, through God's grace, abides
To bless our home.

A hope, a dream just realized, and then
Too quickly gone . . .
No, in Eternity it lives and guides
Us on and on.

Violet C. Kenworthy

"LET ME"

Be still.
Let Me draw you down into the deep caverns
Of the soul,
past all pretence
into Reality.

Here is the fission-proof shelter you seek;
here is the cool, clear calm of perspective,
the cloistered quiet, quiet, quiet,—
the stillness for which you long;
here is release,
radiance!

Be still.
And know that I am GOD.

Myra Scovel

MATINS

Shall I run out to God in the Dawn,
Or leave Him there alone
For one clean, unspoiled hour
Before we soil His world?

Myra Scovel

A Visitor Finds New Life in Cuba

By Hiram Hilty

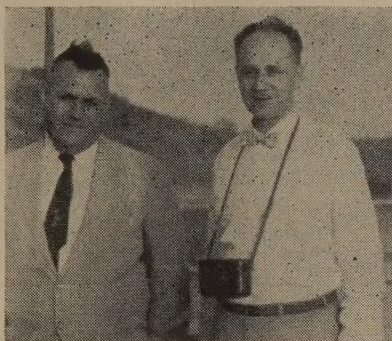
Hiram Hilty, Professor of Spanish language at Guilford College and member of the American Friends Board of Missions from North Carolina Yearly Meeting, reports below on a rewarding visit among Friends in Cuba made during the spring vacation period this year.

It is gratifying to report that in spite of the tense political situation, I experienced absolutely no difficulty in getting into Cuba and at no time suffered inconvenience or embarrassment at the hands of the police. There is vigorous economic activity in the island just now, partly owing to the fact that the sugar cane is being harvested and many are employed in the mills. It is also true that Cuban economy has diversified considerably of late years, and there is evidence of a general building-business boom resembling ours in the United States.

At the same time the political situation is grave and all Cubans seem agreed that it will get worse before it gets better. A recent series of articles on Cuba by Herbert Matthews in *The New York Times* created a sensation in Cuba and was subsequently reprinted in translation in the national magazine *Bohemia*. One result of the *Times* articles was to rally support for the insurrectionist leader Fidel Castro, and when I was in Cuba, boys were joining Fidel Castro in the Sierra Maestra Mountains every day. Mature people prefer some kind of political settlement, and negotiations were going on toward that end. In the meantime the prisons were crowded with political prisoners and insurrectionists.

Yet, one can hardly say that the people were living as though suffering a reign of terror. It is true there were few public gatherings after nightfall, and the Medical Association of Holguin had announced that its members would make no night calls because of the hazards of being out.

But now to address myself more specifically to the real purpose of my visit to Cuba. I visited each of the eight monthly meetings of



Hiram Hilty (right) with Cesar Ortiz, Professor of Political Science in the University of Holguin, lawyer, teacher in the Holguin Friends School, Clerk and acting pastor of the Holguin Friends Meeting.

Cuba Yearly Meeting, though some of them all too briefly. With the exception of the tiny meetings at Auras and Bocas, I can say without hesitation that I found the meetings in a stronger position than when I knew them nine years ago. In addition to the old faithful families, there were new faces and new families, active, loyal new Friends who seemed to be making a real contribution to the life of the meetings.

The well-established missions at Banes are prospering and actually exceed the Bocas and Auras Monthly Meetings in strength. Holguin, with the help of Rodolpho Crawford, has found new life in caring for the mission at Las Calabazas.

The graduation of Elohim Ajo from the Protestant Theological Seminary at Matanzas in June, 1957, will mean a welcome addition to the tiny group of Friends ministers now serving Cuban Friends. It has not yet been decided where he shall begin his service, but the Yearly Meeting Executive Committee is actively concerned with this decision.

Friends schools still contribute a great deal to the island. The Holguin Friends School seems to proceed in more or less the same fashion as always, suffering in recent years from competition with newer schools with better buildings, but just now profiting from the general chaos in public education.

The Banes School under the care of Banes Monthly Meeting, continues to be a useful school, having added a dormitory of sorts since I knew it. I had the privilege of speaking to a special assembly of the secondary school, thereby reciprocating an address given by Dr. Miguel Tamayo, the headmaster, at Guilford College chapel some years ago.

Visits by Cuban Friends to the United States for such special gatherings as the Five Years Meeting and the Wilmington Conference have been helpful to the general well-being of the work in Cuba. Cuban Friends would warmly welcome more inter-visitation.

Message From Cuba

The Friends in Cuba, meeting in our thirtieth annual assembly . . . have been able to see more clearly the fundamental value of brotherhood in mutual understanding. . . .

We have understood as never before the need for a greater development and practice of this Christian fellowship, making it more profound, in closer relation one to another in return for the quickening of the light within which Christ gives to us as He speaks to our hearts saying, ". . . love one another as I have loved you." . . .

We Cuban Friends realize with humility that we have not always dwelt in the love of God and in the ideal of Christian brotherhood and realizing this we propose: to be more loving one to another in our own congregations or Monthly Meetings, to cultivate love more deeply in the integration of our Yearly Meeting, to enlarge our hearts in order to embrace with a more intimate feeling of brotherhood our Quaker brothers in all parts of the world and to develop within us a greater spirit of service to our neighbor without any barriers whatever. . . .

The love of God reigning in our hearts is the only power which makes us worthy ambassadors of Christ, living testimonies of peace and service, capable of alleviating the tragic situation of the nations of the world . . . We desire that this message serve the members of our own Yearly Meeting as a solemn purpose and serve Friends in all parts of the world as an admonition and a brotherly greeting . . .

Juan Sierra, Clerk

(Translated by Auretta Thomas)

The Sunday School Lesson

Prepared by John C. Harvey

July 7

Miriam: Woman's Leadership

Exodus 15, Numbers 12

We get a brief picture in Exodus 15 of a group of people who are really joyful in their religious faith. Moses and all the people sing unto the Lord, and then Miriam and all the women "sing the second verse." Christianity is supposed to be a singing religion — what has happened to the note of joy? Why are we so long-faced when we sing praises unto God? Too often, out of fear of excesses, we have straight-jacketed our emotions toward God until we feel that nothing is proper in worship except that which is solemn. Consequently, it is often dull.

Note that the accent is in the right place in the song they sang. "Sing to the Lord, for He has triumphed gloriously." "Let us exalt His name together" is putting the emphasis where it ought to be. Songs which exalt the human "I" are not religious, even though they contain some religious phrases. We need more hymns which can be sung with joyful abandon, yet which point clearly to the Lord as our strength and our salvation.

One time when a man was called on to lead a group in prayer, he replied, "I ain't in no mood to pray." There was a time in Miriam's life when she was not in a mood to sing. Jealousy had blackened her mind and hardened her heart until there was no song left. She was partly right in her thinking, but it got twisted somewhere. It was true that the Lord had spoken through Miriam and Aaron—just as fully as their talents and their yieldedness would allow—but after all Moses was the leader. In the human situation of that time and place, he was the authority. And Miriam and Aaron found it unbearable to stand in their brother's shadow.

Moses had that great quality of leadership which his brother and sister lacked—meekness. A meek man is concerned so much about his duties toward God that he has no time to think about personal rewards. He lets others strive for the credit while he strives for results. Moses was big, and he proved it by being great in the face of an array of petty irritations.

We can do a lot of good in this world if we do not waste time trying to make sure that we get the credit. Envy or jealousy, if not speedily discarded, always brings a diseased condition. Leprosy is not too strong a symbol to describe it. Like Miriam, the jealous person retards the progress of those round about him. How often has an entire Meeting been held back by the stubborn immaturity of "one reluctant Christian" who has got his feelings hurt and does not want to forget it!

Sometimes our need is not for more and better leaders, but for wiser and better followers. There are many situations in which we can exercise a degree of leadership, but quite often the most severe test of a Christian is the test of followership.

Questions: Is it true that women nearly always find greater personal usefulness in taking a secondary role to men? Why was dancing degraded from its ancient position of honor as part of the religious life of the people?

July 14

Jethro: Practical Counselor

Exodus 18

In the eighteenth chapter of Exodus we come upon one of the gems of the Old Testament. It sparkles to reveal something very valuable in the life of the Israelites, and the light of it reaches even to our own eyes.

Here is Jethro coming "cold" into a situation in which Moses was so completely involved that he could not see his own position objectively. Jethro represents the "layman" or businessman who speaks with the voice of efficiency to the spiritual leaders of the church, and particularly to pastors. This lesson shows in sharp relief the primary danger involved in "the pastoral system" among Friends. Almost inevitably the pastor of a Friends Meeting tends to become the outstanding performer in the local field, while all the other members are spectators.

The pastor is not solely to blame for this situation. Sometimes he is gifted in many ways as a minister. People come to him, as they did to Moses, because of his real ability to meet their needs. With good response from the people, the minister's sense of calling and his sense of fulfillment in his calling are in-

creased. His work snowballs. He feels more and more that it would be tragic if he were to let up for an instant in his work. Along with it comes the temptation to feel that no one else can do the work as it ought to be done. It takes more time and energy to get someone else to do things than it does to go ahead and do it himself.

Blessed is the Meeting in which there is a Jethro who can point out to such a Moses the fallacy of his feelings of indispensability. But let our Jethros consider well the marvelous skill with which the counseling was done in the scripture lesson. Moses was not to abdicate his leadership, but to *delegate* some of it to other responsible and capable men. A pastor who gets others to help with the work will never "work himself out of a job." He will find himself working harder, but getting a lot more done. The same principle applies to other positions of leadership, also.

The counsel given by the Jethros is much more than a means to greater efficiency. It is a counsel which recognizes that the Lord distributes the gifts of the Spirit to every person, and that we fail Him when we do not create opportunities for these gifts to be used. Every Ministry and Counsel body ought to have a Jethro or two in the group.

Some of us have had the opportunity to observe the wonderful results in a Meeting which has had leadership of this kind over a period of years. The Meetings where the responsibility is shared widely among the members are the stronger Meetings. In a one-year period, a Meeting with a talented Moses may make a good showing; but in a generation, we may expect to find the larger growth in the Meeting which has also a Jethro who can get the work wisely delegated and widely shared.

If the able leaders are as meek as Moses, they will also be willing to trust "new" people in positions of important responsibility. We ought to expect more from our members who are "on the fringes" of the Meeting's life, and may be we would get more participation from them.

Questions: Should we sometimes alter the organization of our Meetings to fit the talents of our members? Should we add new committees and subtract old ones?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Thomas E. Jones, President of Earlham College, was the Commencement speaker for Friends University on June 3. D. Cloyd Taggart of Newton, Kansas, a 1943 graduate, spoke at the Baccalaureate services held on June 2.

* * *

Nebraska Yearly Meeting will meet at Central City, Nebraska, on June 21 and at that time will set off Rocky Mountain Yearly Meeting. Those Meetings remaining in Nebraska Yearly Meeting (which will continue its association with the Five Years Meeting of Friends) will continue meeting at Central City, while the new independent Rocky Mountain Yearly Meeting will hold sessions from June 22-25 at Plainview, Nebraska.

* * *

Kent R. Larrabee, former Friends pastor, will serve as a field work director of the Philadelphia Fellowship Commission, an organization of nine agencies dedicated to helping "build a community which lives by the Golden Rule." The Fellowship Commission was founded in 1941; Clarence E. Pickett serves as its President. The Race Relations Committee of Philadelphia Yearly Meeting is one of the constituent bodies of the Commission.

* * *

The Planning Committee for the 1957 Conference of Friends in the Americas expects to have a limited number of openings to the Conference available. Friends not included in the present quota lists and wishing to attend may write to the Friends World Committee, Wilmington College, Wilmington, Ohio. Registrations for the Conference now include Friends from 30 states and the District of Columbia. Friends will also be attending from three Canadian provinces and from seven other countries.

* * *

Pastoral changes in Indiana Yearly Meeting that have been announced recently include Harry Cooper, serving now as pastor of the Charlottesville, Ind. Meeting; and, beginning service in September, Orville Fisher at Upland, Ind., formerly serving at Little Ridge; Albert Bohnert at Little Ridge, formerly serving at Greenfield; Seth and Ethel Jackson at Williamsburg, formerly serving at Jericho; and Alva Thomas at St. Mary's, Ohio, formerly serving at Mooreland, Indiana.

* * *

Norval Reece will begin full time work July 1 as Earlham College's field representative with Friends. His service will involve student deputation work and College relations with local Friends

Meetings. He intends to return to Yale Divinity School after a year in this service to continue work on his degree. Keith Kendall, who has been assuming field representative responsibilities this spring, will devote full time to the Farmer's Institute Meeting near Lafayette, Indiana, where he has been serving as pastor.

* * *

William Wagoner from Iowa Yearly Meeting, Margaret Wentworth from New England, Gertrude Murrow from North Carolina and Mary Ellen Hadley from Western are among the six or seven young Friends who will travel to Jamaica for six weeks during July and August on a Youth Caravan. Sponsored by the Young Friends Board of the Five Years Meeting, the Youth Caravan will travel among Friends Meetings in Jamaica under the leadership of Earl Prignitz, minister of the Spiceland Friends Meeting in Indiana.

* * *

Harold and Anne Kuhn will spend the summer in West Berlin, continuing the ministry among refugees that they began several years ago. In the fall, Harold Kuhn will teach at the Union Biblical Seminary in Yeotmal, India, while on a

leave of absence from his duties as head of the Department of Philosophy of Religion at Asbury Theological Seminary. At the close of the term they hope to visit the American Friends Mission in Bundelkhand (Ohio Yearly Meeting) in Delhi, and the Friends Schools in Ramallah enroute to the United States.

* * *

Benjamin Ngaira, Administrative Secretary of East Africa Yearly Meeting, is now in England where he is attending the Summer Term at Woodbrooke. He travelled by way of Geneva, where he was introduced by Duncan Wood of the Geneva Friends Center to persons in the United Nations offices, and Denmark, where he attended the meetings of the European Section of the Friends World Committee. In England, Benjamin Ngaira will attend London Yearly Meeting, visit local Meetings, and join with European Friends in the conference in Birmingham in July. He is a Vice-Chairman of the Friends World Committee for Consultation, and is traveling at their invitation.

* * *

Sumner A. Mills of West Newton, Ind., Clerk of the Five Years Meeting, testified before the House Foreign Affairs Committee on May 29 on the subject of foreign aid. He spoke against the background of his recent trip in Asia, Africa and the Middle East "in support of a substantial extension of technical co-operation, humanitarian economic aid, and all efforts to raise the health standards, literacy level and opportunities of one-third of the human family." Eleven other church leaders, including Ralph W. Sockman, Angus Dun, James Robinson, and Mrs. Theodore O. Wedel, also addressed the Foreign Affairs Committee, clarifying the moral and spiritual base of America's foreign aid policy.

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Laura Davis and Gerard Miller, both University of Florida students, were married on May 18 in the first wedding "after the manner of Friends" held in Florida. A law was enacted in 1953 to permit the marriage of Friends without clergy. The wedding was carried out under the care of the Gainesville, Florida, Friends Meeting, in the garden of Maxfield and Greta Parrish. The Gainesville Meeting does not have a Meeting House. Rembert W. Patrick, Clerk of the Meeting, read the declaration of intentions of the couple. The wedding was reported at considerable length and with explanations of both the form of wedding service and the testimonies of Friends, in the Gainesville *Daily Sun*

Coming Events

JUNE 18-23—New England Yearly Meeting; Lasell Junior College, Auburndale, Mass.

JUNE 21-25—Nebraska Yearly Meeting; Central City, Nebraska.

JUNE 21-25—Canada Yearly Meeting; Pickering College, Newmarket, Ont.

JUNE 24-30—California Yearly Meeting; Whittier, California.

JUNE 26-JULY 3—Conference of Friends in the Americas; Wilmington, O.

JULY 26-AUGUST 2—New York Yearly Meeting; Silver Bay, N. Y.

AUGUST 5-10—North Carolina Yearly Meeting; Guilford College, N. C.

AUGUST 6-11—Baltimore Yearly Meeting; Western Maryland College, Westminster, Md.

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

and the Jacksonville *Florida Times-Union*.

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At the Annual Meeting of the Board of Directors of the Fiduciary Corporation of Friends on May 18, Isaac E. Woodard of Indianapolis was re-elected President and Benjamin Johnson, Vice President, Sumner Mills, Treasurer and Mary Coate Houtz, Secretary. Plans for the coming year were outlined by the Board and members expressed a concern that Friends at large be acquainted with the Fiduciary Corporation of Friends as a depository for the safe custody of funds and gifts with scrupulous administration assured and with careful regard to the wishes of the donors. A new brochure about the Fiduciary Corporation can be obtained through the Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana, upon request.

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Earlham College, in consultation with the Neighborhood Playhouse School of the Theatre in New York City, will conduct the James Dean Theater School in Fairmount, Indiana, this summer. Arthur Little, Earlham's Director of Dramatics, will head the Theater School. From 30 to 50 students will be admitted to the School, which was founded to give young people education in the arts. The Theater is named in honor of James Dean, a Fairmount boy who achieved fame as an actor before his early death, and is sponsored by the James Dean Memorial Foundation. An uncle of James Dean, Marcus Winslow, a member of Back Creek Friends Meeting, who together with his wife raised James Dean, is a director of the Memorial Foundation.

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J. Edward Ransome will retire August 31 as minister of the Friends Meeting at Fountain City, Indiana, ending fifty-five years of pastoral service. Beginning at Tillson Meeting in New York, he served in Wilmington, Western and Indiana Yearly Meetings. He has been in Fountain City for the past eight years. Beginning in 1920, he spent twenty-five years in the Friends Meetings in Monroe County, Tennessee, giving not only pastoral service but using his many skills in developing a manual training shop and a demonstration farm. Daisy K. Russell Ransome has added her service to his since their marriage in 1915, and both have maintained a deep interest in the work of the American Friends Board of Missions. They will retire to Melbourne Village, Florida.

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The Quaker Haven Foundation Board has recently purchased the former Le-Count cottage, which is on the point that joins the present Quaker Haven Camp property on the north and to the lake. Quaker Haven is the Camp

belonging to Western and Indiana Yearly Meetings. This new purchase makes possible the long anticipated pavilion. Young people of both Indiana and Western Yearly Meetings have donated \$2000 toward this recreation building. The Quaker Haven Foundation asks that Friends interested in the completion of the much needed recreation building send contributions to Robert McMinn, Russiaville, Indiana, Chairman of the Board. The new cottage purchased will become the camp manager's cottage. Anyone interested in securing the present cottage in this Quaker lake setting should contact any member of the Quaker Haven Foundation Board.

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Janet Whitney, well known Friend and author, has been spending several months in England studying at Woodbrooke while working on a history of Quakerism for non-Friends. She will return to the United States in August and reports that the following spring she will "seek opportunity for another close contact with western Quakerism, to be sure to do its development justice in the variegated pattern of the Society of Friends." While in England, Janet Whitney has spoken to a number of Friends Meetings and attended Ireland Yearly Meeting. She has spoken on "Family Life on Two Continents," and has said that "to demonstrate the Christian family in practice (is) the biggest piece of service Friends could perform." She has also spoken on "Quaker History in the Making," with special reference to the testimony against war.

* * *

Faith Terrell delivered the Baccalaureate address to Wilmington College's 81st graduating class on June 2. A trustee and a graduate of Wilmington, she was one of the first deans of women and taught history and education at the college for one year. Her husband, J. Gurney Terrell is a 1904 graduate of the College. Faith Terrell was graduated in 1912 and all four of their children attended Wilmington for two or more years. Two of them, Nancy Terrell Brewster and Elizabeth Terrell Wolff, were graduated there. Faith Terrell has served since 1932 as a trustee and since 1940 as secretary of the board. Her address was titled "The Power of Expectancy." On June 3, the Commencement address was given by Norman Cousins, editor of *The Saturday Review*. At that time honorary degrees were conferred on Thomas E. Jones, President of Earlham College, and on Norman Cousins.

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Among the changes in pastoral leadership in Western Yearly Meeting in the coming year will be the move of Mark Shugart from the Fairfield Meeting to

the Hortonville, Indiana, Friends Meeting; the beginning of service at Russiaville, Indiana, by Herbert Pettengill, who has been serving the South Glens Falls Meeting in New York; the acceptance of service at Friends Chapel in Illinois by James Johnson, son of Friends minister Grant Johnson, who will serve the meeting this summer and combine service there next fall with study at Indiana State Teachers College at Terre Haute; and the moving of Richard and Nancy Hamilton Parsons of Thorntown, Indiana, to the Meeting at West Newton, Indiana, where they will begin their first pastoral service. Marie Cassell, now at West Newton, has accepted a position as instructor in religious education in the week day church school program of Marion County. Kenneth Pohlenz of Argonia, Kansas, a graduate of Friends University who has had a year of study at Asbury Seminary, will serve as minister during the summer to the Blue River Friends Meeting.

* * *

Four Americans will attend the Conference of European Friends to be held July 22-27 at Birmingham, England. Theme of the conference is "Through Fellowship to Action." Margaret Gibbins will chair the conference, which is sponsored by the Friends World Committee. Those attending from the United States will be Howard and Dorothy Thorne of Wilmington, Ohio, Joseph Karsner of Philadelphia, and Errol T. Elliott of Richmond, Indiana. Other countries represented will be Germany, Poland, France, Switzerland, Italy, England, Holland, Sweden and probably several others. A study booklet has been prepared in preparation for the conference. Titled after the conference theme, "Through Fellowship to Action," the booklet contains five essays by continental Friends: "What is our Common Faith?" by Thyra Solmer Folke of Denmark; "The Quaker Fellowship," by Wilhelm Aarek of Norway; "Quakers and the Christian Church," by Rene and Yvette Vaguel of France; "Quakers and Politics," by Emil Fuchs of Germany; and "Sharing the Quaker Message," by Gunnar Sundberg of Sweden. The booklet was published by the Friends Home Service Committee, Friends House, Euston Road, London, N. W. 1, at one shilling and sixpence.

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Douglas and Dorothy Steere of Haverford, Penna., will travel in Europe and Africa this year on the Leadership Intervisitation program of the American Friends Service Committee. They will leave the United States on July 1, shortly after Douglas Steere has given an address at the Conference of Friends in the Americas, and will return in February, 1958. Their first stop will be Eng-

land. They will then proceed to Switzerland, where they plan to attend the Geneva Meeting for Worship and to talk with the staff of the World Council of Churches interested in the problems of South Africa. From Geneva they will fly to Uganda, spending a few days at Makerere College, where a number of Friends are students. They will arrive in Kaimosi on July 11, spending a week with the Friends Africa Mission staff, members of East Africa Yearly Meeting and the International Work Camp. Other stops include Nairobi; two months in the Central Africa Federation with headquarters at Salisbury, where the Service Committee hopes to send a Quaker couple for service in the fall; Portuguese West Africa; three weeks in the Union of South Africa, where Douglas Steere will give the Emily Hobhouse Memorial Lecture on the way of reconciliation; the Belgian Congo; Accra, the capital of the new independent state of Ghana, where they plan to meet with Robert Gardiner, head of the Housing Ministry of the new Ghana government and a former participant in A.F.S.C. European seminars; two months in Germany and Austria and a visit to Scandinavia. During these extensive visits, Douglas Steere will make reports to the American Friends Service Committee which will be available on request to interested Friends.

Friendly Fellowship

DURHAM, MAINE — Dedication services were held May 12 for the addition to the Durham Friends Meeting House. Over 120 persons were present for morning worship in the original 128 year-old brick portion of the building. Both local members and guests took part in the worship service. James and Elsie Coney, at present pastors of the New Bedford and Smith's Neck Meetings in Massachusetts, sang a duet. James Coney had served one summer as pastor of the Durham Meeting and had been Field Secretary of New England Yearly Meeting. Milton H. Hadley, present Field Secretary, brought a message. He had been pastor of the Meeting when preliminary planning and work for the addition were undertaken. Glenn L. McKee, presently serving as pastor, spoke on the necessity for providing opportunity, freedom, understanding and a climate where loyalty may be developed.

A hearty noon dinner was served from the new kitchen to over 100 by the women of the meeting. In the afternoon, a dedication play was presented by the Junior High and High School Sunday classes. The play was written by Clara-bell Marstaller and directed by Bernice C. S. Douglas, teachers of the two classes.

Lydia M. Rollins, Clerk of the Meeting,

A view of the Durham Friends Meeting in Maine on the day of dedication shows the brick Meeting House to the left and the new wooden addition to the right. The picture was taken by Jim Brown. (See story below.)



presided over the dedication service. The invocation was given by Ernest H. Weed, pastor at East Vassalboro, Maine, who grew up in the Durham Meeting. James Coney and Milton Hadley brought messages. A letter from Harold Tollefson, who at present is serving as pastor of the Dover and Sabina, Ohio Meetings, but who was recorded a minister by the Durham Meeting in 1927, was read. During the service recognition was given to Hattie O. Cox and T. Ernest Weed for their great service in bringing the addition into reality.

Facilities added to the Meeting House include an enlarged vestry with a stage at one end, restrooms, a kitchen, a classroom, an oil-fired furnace and a water system. Volunteer labor and the use of 12,000 board feet of lumber cut from the parsonage woodlot across the road reduced the cost.

The Durham Meeting is a rural congregation. While members come from nearby towns of Brunswick, Lisbon Falls, Freeport and Yarmouth, most of the members live in the country. The nearest town is five miles away. The meeting serves an area that has many young families. With the new and modern facilities provided by the addition, the Meeting is much better equipped to meet the challenge about it.

Glenn L. McKee

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WABASH, INDIANA — The fiftieth anniversary of the building and dedication of the Wabash Friends Meetinghouse was celebrated April 28 with a fellowship dinner and an afternoon session featuring music and poetry, a brief history of the Meeting during the past fifty years given by Robert Chamness and reminiscences of the past with a forward look to the years ahead. A taped message from Levi T. Pennington, pastor at the time of the dedication, was played. Among visiting Friends who spoke were William Q. Hale, recorded from Wabash, and John Compton, former pastor, now Superintendent of Indiana Yearly Meeting. The present pastor, Lewis D. Savage, concluded the service with a challenge for the future. There were about

175 in attendance for all or part of the services.

Cecilia Mills

* * *

VANCOUVER, B. C. — The Pacific Northwest Half-Yearly Meeting was held in April in Vancouver, with about sixty Friends attending the business meetings. Richard Broughton of Victoria, B. C., served as clerk and the Monthly Meetings of Vancouver and Victoria, B. C., Seattle, Williamette, Preparative Meetings of Calgary, Argenta, Tacoma and the new Eastside Meeting of Seattle were represented.

Concerns expressed in their respective reports were shared and discussed, such as problems of growing Meetings, building funds to assist finance new Meeting Houses, Sunday School difficulties. Gretchen Tuthill from La Jolla Monthly Meeting brought up the concern of her Meeting about Friends working in war plants. James Foulks, Head of the Department of Pharmacology of the University of British Columbia, Vancouver, was the excellent guest speaker of the evening and gave a collection of scientific data on the harmful effects of radiation fallouts and the long range hereditary damages which may be caused by test explosions.

The Pacific Northwest Half-Yearly Meeting will reassemble in Seattle on October 12 and 13.

Hilda B. Seligman

* * *

DUBLIN, INDIANA — Recent events at the Dublin Friends Meeting include a mother-daughter cooperative dinner, with Mrs. Milton Harris as chairman of the affair; and the presentation of Bibles to the graduating seniors of the Meeting. Mrs. Paul Lamberson, chairman of Ministry and Counsel, presented a Bible to each of six high school graduates.

Members of the Dublin Meeting had an appreciation dinner recently for the re-decoration of the church basement dining room which was done by the young married people's class. Ten couples assisted with the project. After the meal, color slides were shown by Dallas Lunsford Sr. of his recent European trip.

MUNCIE, INDIANA — Winchester Quarterly Meeting met at Muncie in May. In the missionary group a recent letter from George Scherer was read. It was also reported that the Beeson family was returning from the Friends Africa Mission in August for a furlough.

In the open meeting Ernest Lamb brought an inspiring message from the first Psalm. He brought out the fact that much worthwhile work is done by one talent people who bring forth fruit in its season.

Tycia Lamb

Wright Studio Aids

Aids for making the study themes of the women's missionary groups interesting and dramatic have been prepared by the Wright Studio in Indianapolis, Indiana for several years. The 1957-1958 themes are illustrated by some useful and attractive material. The theme "Christ, the Church and Race" is used in the following items: a place-mat for table use on "race illusions" a miniature church that may be used as a centerpiece or individual favors which carries a sign "Everyone Welcome;" a mobile which dangles the sign "Let's join hands," hands of various colors, and a replica of the world; a napkin illustrating the many races that make up America; a peanut favor telling of the work of George Washington Carver; and a "harmony folder" for program or year book. The Wright Studio Assessories on Japan include a Japan puzzlemat; a picturesque Japanese napkin; Kokeshi doll picks and folders; a "noshi;" a Japanese "torii"; a Kagawa card; and other items. The assessories are skillfully made and are intended to be used creatively in many ways.

More information is available from the Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Indiana.

Kathleen Lonsdale, British Friend and well-known scientist, reporting recently on a trip to Asia said: "We are doing injury to the cause of Christ when we persist in the tests of hydrogen bombs. I have had many letters, including one from 400 Japanese physicists, imploring us not to do this, on moral grounds. We are setting an example to the Asian peoples, and it ought to be a good example. They feel the tests are wrong and they cannot understand why we persist."

World Around Press

WANTED

Responsible party to take over low monthly payments on a spinet piano. Can be seen locally. Write Credit Manager, P. O. Box 11, Shelbyville, Indiana.



The Bertha Ballard Home

The Bertha Esther Ballard Home in Indianapolis is beginning its fifty-eighth year of service this summer as a residence for young working girls. The building of the Home was financed by Mr. and Mrs. William Hadley Ballard in memory of their little daughter Bertha, who died at the age of eleven years. The Home bears this child's name, Bertha Esther Ballard, and was ready for occupancy in July, 1900. The object of the Home has been "to enable young business women to have a comfortable, Christian home, surrounded by healthful influences at as low a rate as the cost of maintaining the same will permit."

The Home is governed by a Board composed of men and women from the First Friends Meeting in Indianapolis, Helen Triggs Kellum, President, and makes a report to Western Yearly Meeting.

Sixty-six young girls, most of them between the ages of 18 and 25, are in residence at the Home at the present time. Girls of all religions are accepted but Quaker girls are given preference. There is a waiting list of girls wanting to live at the home most of the time.

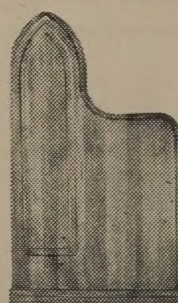
The Bertha Ballard Home welcomes visitors. Mary A. Osborn serves as Superintendent and Hazel D. Kenworthy as Assistant Superintendent.

WANTED

A cook to live in, for the Bertha Ballard Home at Indianapolis, Indiana, to start in September. Salary and room and board. References required. Contact Mrs. Mary A. Osborn, 411 N. Delaware St., Indianapolis, Indiana.

GIFT SUBSCRIPTIONS

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BIRTHS

HANCOCK—To John C. and Ruth Hare Hancock of Detroit, Mich., a son, John Harley, on October 11, 1956.

SHARRON—To Vernon and Ruth Rowley Sharron of Lawrence Friends Meeting, Lawrence, Mass., a daughter, Linda Ruth, on May 3.

MARRIAGES

KIMBALL-KELLUM — Gladys Kellum, daughter of Everett and Ruth Kellum of Wichita, Kansas, long time Friends missionaries in Africa, to Bruce Kimball, son of Bernard and Doris Kimball of Poughkeepsie, New York, on May 5, at the Kaimosi Chapel, Kenya Colony, East Africa. Both Gladys Kellum and Bruce Kimball are staff members of the Friends Africa Mission.

MILLER-DAVIS — Laura Davis of Fort Myers, Florida, to Gerard Miller of Titusville, Florida, on May 18, in Gainesville, Florida, under the care of the Gainesville Friends Meeting. (See Friendly Life newsnote.)

DEATHS

GORDON—Melvin Gordon, on April 29, at New London, Indiana, aged eighty-one. The son of William and Harriet Gordon, he was married October 30, 1901, to Zephel Gordon. He was a faithful member of the New London Friends Church and ever stood for what he sincerely believed were the true Christian ideals in the way of life. Surviving are his wife, one daughter, Helen Hendrickson; two grandchildren; Gene Hendrickson and Donna Hill, both of New London; and one sister, Nora Hart of Russia-ville. Funeral services were conducted by Francis Brown and burial was in New London cemetery.

HEALTON—Ruth Annice Heaton on April 26 at East Whittier, California. Born at El Modeno, California, July 16, 1888, she was the daughter of Nathan and Sarah Freeman Heaton. She was a birthright member of the Friends Church and was converted in childhood. At the time of her death, she had been an active member of the East Whittier Friends Church for the past 45 years. Funeral services were conducted by her pastor, Stacy E. Wesner, and a former pastor, George E. Jenkins. Burial was in Rose Hills Cemetery, Whittier.

HOLLINGSWORTH — Helen Hollingsworth, on January 10, while on a trip by plane to visit her sister, Beryl Gordon, at Phoenix, Arizona. She was the daughter of the late Frank and Alice Haworth. A member of the New London Friends Church in Indiana, she was useful in her service in the Meeting and in the Red Cross work in the county. She is survived by her husband, Morris Devaun Hollingsworth; two sons, John and Richard; and her sister, Beryl Gordon.

JONES—Bessie M. Jones, on May 15, at a nursing home in Xenia, Ohio, where she had been a patient since last December. She was born at Greenfield, O., the daughter of Robert and Mary Templeton Matthews, and on December 23, 1903, was united in marriage with Roy S. Jones. They celebrated their Golden Wedding in 1953 at their home in Xenia

where they have resided for forty-eight years. During the many years, Bessie Jones was an active, earnest member of the Friends Church, very faithful in attendance and serving in many places of responsibility. She was also a loyal and faithful member of Xenia W.C.T.U. She was the last of a family of thirteen children, and is survived by her husband and several nieces and nephews. Funeral services were held at Xenia in charge of Frank Long, a former pastor, with burial at Sedalia, Ohio.

WRIGHT—Isaac Wright, on April 12, at his home at New London, Indiana. He was a member of the Friends Church at New London. He was preceded in death a year ago by his wife. He is survived by his daughter, Mary Best of Kokomo; two grandsons in Washington, D. C.; and two brothers, Alvin Wright of Russia-ville and Samuel Wright of Milford, Ill. Funeral services were in charge of Francis Brown and burial was in the New London cemetery.

Will You Help Us

Honolulu Friends need your help. We have been encouraged in the purchase of suitable property for our growing needs as a Monthly Meeting and as a Center of Friends Activities. We require \$35,000 in all.

We have been able to raise less than one third this amount, and we need your assistance. Contributions however great or small may be sent to Doak C. Cox, Treasurer of Honolulu Monthly Meeting, 1929 Kakela Drive, Honolulu, Hawaii.



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Ernest Morgan, Yellow Springs, O.

SECRETARIES WANTED

Two office secretaries wanted by American Friends Service Committee New England regional office. Please write Winifred Barrett or Herbert Huffman, 130 Brattle St., Cambridge, Massachusetts.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-8170; Office Th 3-7531 (Th-Thornwall; As-Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—3 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-3511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEDarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30, Prayer Mgt. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M. joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor. Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School, 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 309 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWInbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m., Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1333 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MELrose 9963 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson, Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15811 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshallburn, Clerk; Harold Walker, Minister. Phone 43-487.

Wichita, Kansas—University Friends Church, University Avenue at Glenn Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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